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Christian Education Magazine

FACING THE NEW
QUADRENNIUM



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We Carry On in an Unfinished Task

So far as the college program of Southern Methodism is concerned, the quadrennium just ended was one of significant achievement. The years 1934 to 1938 saw the total debts of our colleges reduced by approximately two million dollars and the same period witnessed an increase of nearly four million dollars in plant assets and an increase in college and university endowments amounting to eight and a quarter million dollars. Definite progress was recorded toward the development of a "college mindedness" on the part of our constituency, and further values were discovered in "College Day," "College Week" and College Rallies as agencies for the spread of this college consciousness. Public relations programs in general have been strengthened. In additional efforts to cultivate good will several colleges have added public relations officers to the personnel of their staffs.

The educational policies of the Church, thanks to the work of the General Commission on College Policy, have been more clearly defined and have come to be more generally understood and endorsed than ever before in the history of the denomination. The position of the church in regard to the academic service and standing of its colleges, for example, need be no longer a matter of conjecture in the mind of any well-informed Methodist. Insisting, as the Church does, on the vital importance of accreditation, marked satisfaction may be derived from the fact that while at the beginning of the quadrennium only thirty-two per cent of the colleges of our Church were accredited at the hands of regional standardizing bodies, at the present time forty-eight per cent of our colleges hold such accreditation.

Moreover, the program of Methodist education has been signally strengthened in certain areas by significant mergers of colleges to form strong, centrally located institutions, better qualified to serve the needs of the Church.

The task of building an effective church-wide college program, however, is still unfinished. Much remains to be done, and no small part of the task ahead will be accomplished through a further application of policies and efforts, the effectiveness of which has been established during the last four years.

We mention sketchily only a few aspects of the unfinished task. The Church constituency needs continuous information concerning the educational policies thus far inaugurated by the general church, and the policies

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themselves need to be more widely and more effectively applied. Certain areas of our Church are still trying to support an impossibly large number of Methodist colleges. The continuance of definite efforts bending in the direction of needed mergers or other modifications of the present college programs of these areas is essential.

The work begun along the line of developing a better appreciation of the services of the church college must not be allowed to lag. Only in proportion as a "college mindedness" is developed among our Methodist people can our schools hope to take the places of leadership and service to which they are rightfully heirs and the places which the total interests of the Church make it imperative that they assume. We must lead men and women of our local churches to understand the college needs of their respective conferences and to appreciate the limitations under which the program must be carried on, and we must lead them to a willingness to face their college problems intelligently, realistically and loyally.

Let us take courage from past achievements and increase our efforts in behalf of a wholly adequate and effective college program.—B. M. M.



Facing the New Quadrennium

BOYD M. McKEOWN

THIS article is being written during the closing hours of a most significant General Conference. In an effort to gain all possible light on the new quadrennium, and what it might hold for our college program, reduction of these observations to written form has been delayed as long as our editorial schedule would permit. With general Conference still in session and with certain matters relating to our colleges still pending before the Body, there is necessarily a lack of that final perspective which can come only after the Conference has adjourned. It is possible, however, even now to recognize certain program features which have been present in the past and to know that they will have a continuing place during the quadrennium upon which we are now entering. We can also note the emergence of some new emphases and can safely predict that at least some of them may become high points in the future college operations of our Church.

MEETING OF THE GENERAL BOARD

On April 26 and 27, immediately preceding the convening of the Conference, the annual meeting of the General Board of Christian Education was held in Birmingham. Though this was the final meeting prior to the election of the new Board, the time in these sessions was not spent in merely reviewing the work of the past year or even of the past four years. It would have been easy under such circumstances for the Board to indulge in the com-

mending of successful undertakings and in the lamenting of any lack of success. Despite the limitations of tenure which confronted the Board, however, this was a forward-looking meeting.

GENERAL CONFERENCE HIGH LIGHTS

With an estimated twenty thousand visiting Methodists in the city of Birmingham and with consideration of matters of unusual moment even for a General Conference, the 1938 gathering moved rapidly from one point of intense interest to another. Packed balconies thrilled time after time as Methodist history was enacted on the conference floor, and time after time the thousands of spectators either joined with the delegates in cheering or sat in hushed and impressive silence as important votes were recorded or as especially significant utterances reached their ears.

How should one describe the vigorous but brotherly debate on the plan of union or the drama of those moments in which approval was given the plan by a vote of more than 94 per cent? What could one say of that high instant when at the close of certain fraternal addresses the senior Bishops of the two Episcopal Methodisms and the President of the Methodist Protestant Church clasped hands and together pronounced the benediction? What of the Aldersgate Service on Sunday afternoon, or of the Anniversary service of the General Board of Christian Education at which Chancellor Joseph M. M. Gray of the American University was the guest speaker, or what of those intensely interesting hours during the election of Bishops or of the impressive service of their ordination? What of that hour in which the President of the Judicial Council read to an immense audience which hung upon his words in pin-drop silence the carefully formulated opinion up-

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carefully formulated opinion upholding the legality of the plan of union?

THE GENERAL CONFERENCE AND OUR COLLEGE PROGRAM

Slight changes in Paragraphs 398, 399 and 442 of the *Discipline* contemplate co-operative action on the part of the General and Conference Boards in the continuing study of college needs and college problems and in the pooling of all available information before appropriations are made to institutions of higher learning. The Annual Conference Board remains the final source of authority in the appropriating of annual conference funds but under the new legislation it is mandatory upon the General Board to lay before the various Conference Boards any

suggestions it may have, growing out of its studies or out of the established policies of the Church.

Other legislative changes relating to the colleges themselves are editorial in nature.

Student Recognition Day is written into the *Discipline* and the promotion of its observance becomes a specified duty of the Church Board of Christian Education.

Paragraph 409 is re-written to make more effective the process for securing information forms from all candidates for admission on trial. The revised paragraph reads:

"The candidate for admission on trial, readmission, or admission from another Church, shall submit to the Committee on Admission, in duplicate, at the time of his admission, a properly filled out *Information Form* (to be prepared by the Com-



Dr. Alexander presents his report to the General Board Committee on Schools and Colleges. Left to right: Bishop John M. Moore, Chairman of the Committee, President J. N. Hillman of Emory and Henry College, Secretary of the Committee, and Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges.

mission on Courses of Study), giving data with reference to his religious development, his educational preparation, and other important information bearing upon his qualifications for the work of the traveling ministry. One copy of this *Information Form* shall be promptly forwarded to the Secretary of the Department of Schools and Colleges to be used as a basis for the development of the Conference Courses of Study."

A resolution introduced into the Committee on Christian Education by President Guy E. Snavelly of Birmingham-Southern College and dealing with the vital matter of federal aid to private and denominational schools was approved by the Committee and afterward unanimously adopted by the Conference. Because of its significance to church-related colleges its entire text is printed herewith:

"In the report of the President's Advisory Committee on Education, and in the resultant bill prepared by a group of educational associates and recently presented to various committees of the United States Congress by Senators Thomas of Utah and Harrison of Mississippi, and Congressman Fletcher of Ohio, it is 'recommended that such portions of the general aid as may be allocated in the joint plans to the purchase of reading materials, transportation, and scholarships be made available so far as Federal legislation is concerned for the benefit of pupils both in public and nonpublic schools.'

"We, the members of the General Conference of the Methodist Episcopal Church, South, hold this to be contrary to our belief in the separation of Church and State in the functioning of our democracy.

"Further, we believe this form of Federal grant to education will inevitably tend to Federal control of

all types of educational institutions.

"Therefore, we record our disapprobation of this feature of the 'Bill' and urgently petition the appropriate committees of the Congress to omit this type of grant in the final draft of the 'Bill.'

"The Secretary of the General Conference is instructed to send copies of this resolution at the earliest possible moment to Senators Thomas and Harrison and Congressman Fletcher."

REPORT OF COMMISSION ON COLLEGE POLICY

By far the most interesting and important action of the Conference, so far as our colleges are concerned, was the adoption of the report of the Commission on College Policy. This report, prior to its appearance on the floor of the conference, had channeled through and been adopted by the General Board of Christian Education and had been approved by the General Conference Committee on Christian Education. As Report No. 3 of this committee it evoked lengthy discussion and eventually, by agreement of all parties to the discussion, was adopted in amended form. The report reveals a greater crystalization of a church-wide college policy on the part of our Methodism than has ever been evidenced in the past and its recommendations indicate with marked definiteness the college objectives toward which our Church must bend its efforts during the forthcoming quadrennium. The report as amended follows:

WHEREAS, the General Board of Christian Education proceeding under a special mandate enacted by the General Conference of 1934, created early in the quadrennium the Commission on College Policy which was made up of thirteen educators, pastors and general Church leaders, and,

WHEREAS, for more than three years this Commission has been working diligently at the task assigned to it by the Church through the *Discipline* and through the special General Conference mandate and has conscientiously sought to help the Church meet the crisis which it faces in its college program, and,

WHEREAS, since the crisis which prompted the creation of the Commission has been met only in certain aspects, while at the same time other acute problems are now confronting our colleges, thus making it all the more urgent for this same type of service in their behalf to be strengthened and vigorously continued, therefore be it

Resolved, First: The General Board of Christian Education, respectfully requests the General Conference to reaffirm the action which it took as "Committee on Christian Education, Report No. 3," found on pages 264-266 of the *Journal of the Twenty-Second General Conference*, particularly that section of the Report lifting up these five major points, namely, (1) "That the General Board of Christian Education—perfect and complete a survey of all of our institutions of higher learning—and formulate measures designed to build a sound educational program for the whole Church," (2) "That this Conference authorize the development of a statesmanlike plan—in order to realize for our Church the most efficient system of Christian higher education possible," (3) "That the General Board of Christian Education be authorized to seek and to utilize all possible resources raised for this purpose to help solve the financial problems of a strong system of colleges," (4) "That this General Conference authorize the fostering of plans that will estab-

lish a strong spiritual tie between the local church and the college" and (5) "That this General Conference ask the Bishops to co-operate with the General Board of Christian Education in carrying out the commission here given, and from time to time to issue strong messages to the Church setting forth the supreme crisis which the Church itself is facing in the situation of her colleges, and calling upon our people to rally to the support of the plans fostered by the Board."

Second: Furthermore, the General Board respectfully requests the General Conference to authorize the taking of such additional steps as may be necessary to achieve the following objectives:

1. Both the general Church and the local churches have a vital interest in our Conference colleges which in turn furnish a trained leadership to the general Church, to our annual conferences, and to our local churches. The General Board and our Conference Boards share in the matter of supervising our colleges, and should share more largely in their support. If we are to achieve the strongest possible system of colleges for the Church as a whole both the power of the General Board in college matters and its funds to be administered in their behalf must be definitely increased. Too frequently in the past some annual conferences have been out of step with the established college policies of the General Conference. Confronted by these considerations, the General Conference is asked to grant to the General Board with its Church-wide outlook greater power in determining the policies of our colleges, and more funds to be used in making the college policies of the Church more effective.

2. The colleges of the Church now, even more than four years ago, are facing a serious crisis. Their

problems are intensified by rapidly changing economic conditions. Annual conference and general church giving to these institutions is pitifully inadequate. Within the past decade there has been a decrease of 60 per cent in new money coming to church colleges while during the same period federal and state appropriations to public educational institutions have increased enormously. In the light of these facts the Church seems compelled to reaffirm the position taken by the 1934 General Conference, namely, "That our church should have fewer and stronger institutions, strategically located."

The progress that has been made in certain states and annual conferences in achieving this declared objective and the beneficial results which have followed prompt this Board to request the General Conference to declare the policy of our Church to be that of maintaining one strong, fully accredited college per state (except in some instances when, with the joint approval of the annual conference Boards concerned and the General Board, more than one institution may be maintained), and to authorize the General Board to take such steps as may be necessary to accomplish this and as speedily as possible.

3. The devising of forceful measures for keeping our Church vigorously alive to its duty of seeing to it that our colleges stand aggressively for—

- a. Sound scholarship,
- b. Vital religion,
- c. The highest standards of personal and institutional integrity, and
- d. A major concern for the student as a developing person.

4. The projection of a vigorous movement for the writing of a large number of *Wills* in favor of our

colleges and the enrolment of tens of thousands of our Methodist constituency as regular annual contributors to our Methodist college budgets.

5. The enlistment of local conference and general Church leaders in the enrolment of a larger number of select Methodist students for Methodist colleges.

6. Making the student as an individual person a focal point of concern in all of our college effort and the meeting of his highest educational and religious needs the primary objective of our educational program.

7. Holding one or more Church-wide educational conferences during the quadrennium for the enlistment of the leadership of the Church in a more active appreciation of the distinctive services being rendered by our colleges, and in an effort to discover and to put into operation the best ways of taking the message of their indispensable worth to our people generally.

8. The continuance of such studies of our colleges individually as will help them to strengthen their respective programs of service and will enable the Commission to discover the bases upon which to formulate further definite policies and procedures for developing an increasingly effective college program.

Third: Finally, because of the significant character of the work which the Commission has accomplished to date, but which is far from being finished, the General Board of Christian Education respectfully requests the General Conference to authorize the Commission's continuance as a creature of the General Board with instructions to devise such plans and exercise such authority as may be necessary to make effective the policies established by the Church for its colleges.

A Youth Crusade

W. M. ALEXANDER

To such a crusade Bishop Paul B. Kern has summoned the youth of the Church in these challenging words: "The most important step, outside of unification, which this General Conference could take would be to confront its opportunity to mobilize the youth of this generation for a mighty advance in the Kingdom of God. They are ready. They are waiting for us to give them the 'Go' sign."

The response of the General Conference was given in no uncertain terms: "We authorize such a crusade which shall reach all the young people in every local church and in every college in our connection with a challenge to holy living and consecrated service."

To give direction to this movement the General Conference created a Youth Crusade Commission. "On this Commission are the proper executive authorities from the General Boards. On this Commission are the proper councilors composed of those who have had experience in guiding youth movements. On this Commission are six young people to be selected by the Bishops from the college campuses and from the local churches who have had experience in knowing the mind and heart of youth." The personnel of the Commission is composed of: Bishop Paul B. Kern and Bishop A. Frank Smith; Pastors, Dr. Frank C. Tucker, Dr. Lester Rumble, Dr. G. Ray Jordan; School Men, President W. W. Jackson, Dr. W. A. Smart; Woman's Council of the Board of Missions, Mrs. George S.

Sexton, Jr., Miss Virginia Henry; Layman, Dr. M. R. Mobley; Executive Secretary, Rev. Clem Baker; Young People, Jay Cumbaa, Louise St. John, H. C. Maiden, Jr., Robert Arbaugh, Helen Welsh, and Elizabeth Morgan; General Board of Missions, Dr. H. P. Myers, Mrs. Helen B. Bourne; General Board of Christian Education, Dr. W. M. Alexander, Dr. J. Q. Schisler, Rev. Walter Towner, and Dr. Harvey C. Brown.

The Division of the Methodist Student Movement of the Department of Schools and Colleges, representing nearly 100,000 choice Methodist youth in the colleges of the South, heartily pledges its full co-operation to the realization of the objectives of this crusade as proposed by Bishop Kern and confirmed by the recent General Conference.

Hendrix College Secures Pioneer Journalism Teacher

Miss Virginia Garner, professor of journalism at Wesleyan College (Macon, Ga.) for the past 21 years has accepted the chair of journalism at Hendrix College (Conway, Ark.) where she will direct special work in connection with the 25th anniversary celebration planned in honor of President J. H. Reynolds. She will be succeeded at Wesleyan by a former pupil, Mrs. T. H. Rentz, an experienced journalist.

Announcing her resignation, Dr. Dice R. Anderson, president of Wesleyan, said: "Miss Garner has given long and faithful service at Wesleyan, has done a highly constructive work in the department of journalism, and is an able woman and excellent teacher. Her desire to be connected with a well-known college in her own state is readily appreciated, and the college authorities have for her the kindest regards and best wishes for her success in her new field of opportunity."

A Prerequisite for Teaching in a Church College*

FRANK P. HINER **

MOST of the many things that have been written recently about the shortcomings of the church college are only partly true. Yet those of us who are working in this field will probably agree that our graduates do not differ so much as they should from graduates of secular institutions. Large numbers of them have not developed a Christian philosophy of life nor acquired any very great enthusiasm for rendering service to their fellow men. They have nearly all joined the church, partly because of the strong tendency of youth to swing with the crowd.

How can we make the church college more effective in producing Christian character? This question has been answered in an almost endless variety of ways. Doubtless many of the answers are familiar to the reader; strengthen the department of Bible and religion; require more courses in religion and ethics; have faculty members devote much time to personal conferences with students; emphasize the inspirational and Christianizing values of chapel services; give attention to student leadership and the spirit that prevails in extra-class activities; have all of the departments co-operate in an effort to achieve certain goals. All of these and many other plans that have been advocated have

value. But the problem is still largely unsolved.

It seems strange that so many are looking elsewhere than in the classroom for the key to the situation. To stimulate and direct mental activity is the work of the classroom. Everything else on the college campus is secondary to that. Every student recognizes this as a fact. The statements to the contrary that one sometimes hears are merely exaggerated efforts to emphasize the importance of some other phase of college life. One can hardly attend a religious meeting of college students without noticing how frequently those who take part give expression to ideas acquired in some class. Recently a group of advanced graduate students in the University of Chicago studying the character-forming agencies of the college agreed that the type of character developed depends primarily on what happens in the classroom where students and teacher spend hours together developing and organizing ideas. When students leave college with a well integrated philosophy of life, that philosophy is mainly a product of hundreds of hours of such activity.

Some persons recognizing the primary importance of the classroom have emphasized above everything else the need for selecting teachers of strong Christian character. About the significance of the teacher's philosophy of life much has been written. What seems to me to have been largely overlooked is the fact that his religious thinking cannot be sufficiently mature and well enough integrated with his thinking in the subject matter of his department to function effectively in all of his classroom activities unless he has made a much more extensive study of religion than is now expected of our college professors.

A SUGGESTION

My suggestion is that the teacher in the church college should be ex-

* This stimulating article is reprinted from *Christian Education*, Washington, D. C., by permission of the editor. It is carried in these columns not as a recommendation for action but rather in the hope that it may be conducive to constructive thinking and to careful evaluation of the policies of teacher selection in effect in our own colleges.

** College of the Ozarks.

pected to know two subjects,—religion and the subject that he teaches. We have an illustration of this sort of thing in the field of educational administration. The public school administrator specializes in one subject,—education. The director of religious education must be a special student of both education and religion. For the higher degrees in religious education one is usually required to take about as many hours in religion as in education. Perhaps persons preparing to teach in a church college some other subject than religion should be expected to take at least 30 semester hours of graduate work in religion.

At first thought this will appear to many entirely unreasonable, but it would seem to be the only way to the goal that we are seeking. Religion, because it has been taken out of education, has largely ceased to function in our thinking and living, and we as teachers, being unaware of what our secularized education has done to us, find it difficult to realize that our knowledge of religion is inadequate. Through practically all of the world's history until recently religion and education went together. All teachers were trained in religion. Our American experiment of separating church and state,—and such separation was desirable,—led speedily, but not necessarily, to the separation of religion from education. Failing because of this situation to make religion an integral part of our thought we put it on, much as we do a garment or an ornament. And we do not readily realize how different our life would have been if religion and the other phases of life and knowledge had been thoroughly interwoven from the beginning. The church college must put religion back into education, not in one classroom merely but in all of them, and the only way

to do it is to use teachers who have studied religion so that it functions in all of their thinking.

The average college professor of today has not made any extensive study of religion. He went to Sunday school as a child and he attends church. In college he may have taken two or three required courses in Bible. He knows little if anything about scientific Bible study or about the history, psychology, and philosophy of religion. Of any new knowledge about religion he is likely to be almost totally ignorant, even of such knowledge as would be needed to harmonize it intelligently with facts in his own field. What he has gathered up in the way of a system of theology is crude and undeveloped. During the years he spent as a university student in his special field his attention was seldom or never directed to the religious implications of the problems that arose, and his subsequent work in that field has followed the same line. He has thought enough about Christianity to decide that he could accept it, but has considered the working out of details a task for specialists.

SOME POSSIBLE RESULTS

The effect upon class work of this ignorance of religion and of this attitude toward it is a fact of the utmost significance. The instructor's religious thought, its maturity, depth, comprehensiveness and relationships, will necessarily be a large factor in determining the character of the thinking that a class group will do as it selects, interprets, and organizes facts, and derives conclusions. Unless his subject is not, in his thinking, an isolated field, as seems to be too largely the case with most scholars, but rather an integral part of a rich and meaningful universe of knowledge and life and ultimate reality, he will not supply the information and guidance that are

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needed in order for the student's thought as it develops to be thoroughly Christian.

As an illustration let us consider the teaching of Spanish. The professor's discussions of word forms and meanings, their origin and growth, bubble over with suggestions that modify in a hundred ways the student's growing thought about life and its problems. In the Spanish class there will be study of customs and types of thought, and the origin and significance of these. Comparisons will be made. Governmental and economic theories, ethics and religion, will be involved. When the student is acquiring and organizing all this material he is building his philosophy of life. And just how important is the professor at this point? His religion, its general character and all the details of it, the extent and completeness with which it is integrated with all that he knows, will determine more than anything else what things in his chosen field will be of greatest significance to him. And in class, as the daily discussion pertaining to practically every phase of language and life go on, those facts and relationships that seem to the teacher most meaningful will inevitably stand out as the high points. Thus every teacher of Spanish is daily leading his students into a certain point of view regarding life and its deeper meanings. From this there is no escape.

And then there is the problem of answering student's questions about religion. Unless the professor's attitude discourages such questions, they will be asked frequently. At scores of points some one's religious thinking will need to be adjusted to the subject matter that is being presented, and the person presenting it is the only one who can give satisfactory assistance in making these

adjustments. The usual way is for professors to look upon such questions as being outside of their field and to refer the student to the department of religion. One can easily guess what happens when that is done. Usually the matter is never taken up in the other department. If it is, the student thinks that the professor of religion does not understand the background of his question sufficiently well to handle it satisfactorily. Anyway, if professors do not need to bother about the adjustment of religious ideas to the subject matter of their departments why should students worry? The questioner will suspect that he has been taking religion too seriously.

Some reader may say that what the student needs is not so much a certain type of instruction, or to have his questions answered, but rather a deep conviction of the truth and value of the Christian message and a burning desire to Christianize human relationships, that if he has these the details of thought will take care of themselves. One who thinks that way overlooks some important psychology; he forgets that as a man "thinketh within himself, so is he"; he fails to consider where powerful convictions come from. By manipulating and developing ideas we gain insights which are gradually woven into the fabric of our thought. When we see a thing clearly and discern the significance of its various relationships appreciation is experienced. And out of such experiences come our deep convictions, our inspirations and enthusiasms.

The significance of the professor's interpretation of life is further emphasized by the fact that his personal influence on students is very great. There are several reasons why he furnishes much material for their ideals. His superior education,

the fact that he is an authority in some field, gives him prestige. The nature of the college relationship in which he takes to a certain extent the place of the absent parent has a similar effect. Probably nearly all college professors have some admirable qualities, at least most of them place human values above money values, and in the intimacy of the classroom continued over a long period their students become familiar with these worthy traits. Whatever the causes may be, of the fact that this influence is mightily effective there can be little doubt. While students are in college their conversation may run mostly on athletics and campus affairs, but when they come together ten or twenty or thirty years later they talk about the faculty members, their idiosyncrasies, their weaknesses, and their worthful qualities that nobody ever forgets. For our readers I think it is not necessary, but one might show at considerable length *why* it is important for a person, whose life enters in a large way into the growing personalities of youth, to have a very complete knowledge of religion well integrated with all the other constituents of his mental life.

Also, the requirement we are considering would serve the very desirable purpose of eliminating from the church college faculty members who are not interested enough in religion to give time to the study of it. Probably every one knows that under present conditions many who have prepared themselves for teaching and failed to secure a position in a larger institution go to some church college. Frequently they are persons of very fine character, but it is not reasonable to believe that a college with its faculty made up in that way will turn out a product superior to or very different from the graduate of the secular school.

And, finally, a systematic study of religion would make the professors better men,—men of finer spirit, nobler men. There can be no reasonable doubt of the fact that it would do so. If Christianity embodies the highest spiritual values, a thorough study of it ought to have that effect. A better understanding and appreciation of these values and of their significance should cause them to function freely in one's daily living. A more completely Christianized interpretation of life and affairs may be expected to foster a finer type of Christian character, because a person's thought cannot fail to be reflected in his behavior.

There are many other angles from which the need for the thing that is here advocated may be seen. I shall merely mention a few. Such religious training as has been suggested would greatly modify not only the teacher's whole approach to the subject matter of his department but also in many cases his methods of teaching. It would constitute a qualification for student conferences which he does not now have. It would change much of his thinking about extra-class activities. And it would cause many faculty decisions to be very different from what they are at the present time.

Morris Harvey Students Hear Nation's First Lady

Mrs. Franklin D. Roosevelt is scheduled to address students of Morris Harvey College (Charleston, W. Va.) on May 13. The address will take place in the forenoon following her arrival at 10 o'clock.

Mrs. Roosevelt's first visit to Charleston is primarily to address the 18th annual convention of the West Virginia federation of Business and Professional Women's Clubs.

Greensboro College--- The Past and the Future

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BISHOP W. W. PEELE

EDITOR'S NOTE: Greensboro College Founders' Day Address, March, 1937. Bishop Peele was for many years President of the Western North Carolina Conference Board of Christian Education.

It is a beautiful and an entirely worth-while custom which you have established here at Greensboro College that for one day in the year the regular activities of the college are suspended and the alumnae and friends of the institution are invited to come and join with the officers, the trustees, and the student body in paying honor to those who have had a part in the making of the history of Greensboro College. Such occasions tend to keep alive a spirit of appreciation and thankfulness. It is so easy to forget. It is so easy to accept as a matter of course the rich heritage which is ours, unmindful of its cost to others and the obligation that it imposes upon us. We, today, are reminded of the sacredness of this trust and are constrained to dedicate ourselves anew to its right use and continuous growth.

While this is at any time a beautiful and fitting custom, this day is of unusual significance because of the fact that we are now in the period of active preparation for the celebration of the centennial of the chartering of Greensboro College. In 1837 the trustees of the Greensborough Female School sent a petition to the Virginia Conference of the Methodist Episcopal Church, asking that a female college, under the auspices of the denomination, be established at Greensborough. On May 6, 1837, the first meeting of the board of



trustees was held. It was in this same year that the North Carolina Conference began its separate existence and, on December 28, 1838, secured a charter for Greensborough Female College from the State Legislature. This is the first college for women chartered in North Carolina and is also the first college for women chartered by the Methodist Episcopal Church. It is the third oldest chartered college for women in this country. Wesleyan, of Macon, Georgia, was chartered in 1836, but was not taken over by the Methodists of Georgia until 1843. Mt. Holyoke was chartered in 1837 and is now observing the centennial.

From this brief statement one is made to appreciate the important place which this institution occupies, not only in North Carolina Methodism, but also in Southern Methodism. We owe it to our church, to our homes, and to our state to accept with a true sense of gratitude this heritage and to acknowledge also a sense of obligation that will express itself in a positive, definite way in giving to the future a college of enlarged usefulness and service. There are two experiences which we want to share together on this Benefactors' and Founders' Day. First, the experience of REALIZING the history of Greensboro College; and

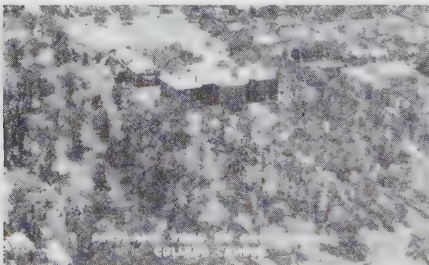
secondly, the experience of VISUALIZING the future and of finding our proper place in the making of this future.

By REALIZING the history of Greensboro College I do not mean merely to admit the fact that there is a history, or even to be able to narrate the principal epochs of that history, but rather to realize just what that history is, and to share in the beginning and early life. That is what I mean by realizing history. Who, for instance, can visit for the first time Stratford-on-Avon without realizing in a new way the debt that all English speaking people owe William Shakespeare and without living again with the characters that came from that fertile intellect? Who can stand beside the spot of the final resting place of David Livingstone without hearing again the words that he asked of Dr. Moffatt, "Will I do for Africa?" and the answer, "I'll go then." And standing there, one naturally journeys with that brave, consecrated missionary through the dark continent of Africa and realizes as never before the Brotherhood of man and the Fatherhood of God. There are historic spots in this world from which history has radiated and to visit one of these spots is to live over again the history that was there enacted. What I want us to try to do is to enter appreciatively and understandingly into the 100 years history of Greensboro College so that

we will be infused with its purposes and motivated by its ideals.

One hundred years is a very short period in the life of an institution. The first 100 years, however, are more significant than any other period of similar length, because they are the formative years. It is in this period that the tone and direction of the character are being set. Here a continual stream of impressions and experiences is received, the true significance of which is not discerned until in after years. While the character may be afterwards modified, its essential determinants are laid down in the years of its beginning. So we want to realize the period when Greensboro College emerged and in which it began to grow up. Later growth and development will be more secure and more certain if we justly appraise its rise and character from the days of its beginning. And in the experience of realizing the history of the past 100 years we must do so in positive hope and in the confident expectation that what has been done will be only the prelude of the great achievements which are to follow.

To begin with, then, this college had its very beginning as a thought, a conception, in the mind of some person. This thought would not down. It grew, and gripped, and grasped. This idea was shared with other persons till the time came when a vessel for the carrying of



Christian Education Magazine

that thought was provided and Greensboro College, the outward, visible college came into existence. And what was that thought? It was the building of an educated Christian womanhood for North Carolina and for the church. This is still our purpose and the history of this college is a continuous education to the carrying through of that purpose. There has been and there must be no let up in the perseverance to see this idea brought to a more complete realization. Founders and benefactors pass from this earthly scene, but the idea, the thought to the carrying through of which they gave themselves and their gifts, still abides. This is immortal. And the best way for one to attain unto immortality in this world is to invest one's self in the seeing through of some idea or thought that is immortal. What better purpose is there than that of building into the fabric of this com-

monwealth a womanhood of such largeness and quality of being that when the occasions arise, as arise they will, the best and truest will come forth. Many a life has been made great by being grasped by such an idea. "This one thing I do," said St. Paul. This gave unity, direction, and drive to this life, and power to his magnificent and ceaseless evangelism.

Just as the passion and purpose of the lives of others was to see here an ever-growing and expanding institution dedicated to the building of true and noble womanhood, so we should realize this thought that we, too, should make the thought the passion and purpose of our lives, and in this way see it through to a happy fruition. This is earthly immortality.

Again, to realize the history of Greensboro College is to experience a deep feeling of appreciation for the loyalty of the alumnae and



Entrance to Campus, Greensboro College

friends. No college has a more loyal alumnae or more devoted friends. They have been tried. The faith of the alumnae in their Alma Mater has inspired them in the past and will inspire them now in this period of expansion and growth. The history of this college is such as to put to the test their faith and devotion. To read the history is to read of fires, of heaps of ashes, of scarred build-

ings, of announcements of close and sale, of financial distress, and of one crisis after another. But it is also to read of a band of faithful men standing in the breach in the days of dire distress rescuing the college from financial ruin; and of alumnae taking in hand dark and discouraging situations and by perfect co-operation and heroic efforts saving the school from defeat. This his-



Entrance Fitzgerald Hall, Greensboro College

tory is the record of a battle between loyalty and fires with loyalty always on the winning side; the record of a conflict between the immortality of an idea and financial distress with the result that the idea is more alive today than ever before; the record of a struggle between the spiritual and the material with the spiritual still abiding. All around may be seen "changes and decay" but the supreme purpose, that of building an educated Christian womanhood, still persists. With this spirit on the part of the alumnae and friends, coupled with the drive of that abiding purpose and with a history of achievement of which any institution could justly be proud, we confidently and hopefully face the future.

Once again, to realize the history of Greensboro College is to become aware of the faithfulness with which those who have been charged with the administration of affairs have pursued the original purpose of the school. I quote: "The Christian education of young women is the broad function of this college, and

in this term is included both cultural and practical training. . . . Excellent courses in modern languages, in science, in Christian education, in speech and dramatic art, in commercial art, in home economics, in education, and in other divisions offer training for self-support or for efficient home making. The school of music is splendidly housed in the Odell Memorial building and is in all-around competence, a leader in the section. . . .

"Justifying all these things and lighting them with the enthusiasm and brightness of youth is a student body with a character of a very definite nature, and a very attractive one. There are girls from homes in various states, from homes of various circumstances, but the outstanding trait of the college life is a broad democracy where neither wealth nor smallness of means is a barrier and where ability, good nature, and good character count for all their worth."

Now, what of the future? There can be but one answer—FORWARD; EXPANSION. The next



Reading Room, Home Economics Department, Greensboro College



Miss Harkness

Pastors' Conferences

Mt. Sequoyah, Aug. 2-7

Lake Junaluska, Aug.
9-14

Bishop Ralph S. Cushman, E. G. Homrighausen, and other outstanding ministers.

Special Interest to
Campus Leaders

At the Young People's Leadership Conferences Special classes for college students; forums; interest groups; daily Bible periods, and Fellowship.

THE GE OF CHRIST

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YOUNG PEOPLE'S

Time and Place

MT. SEQUOYAH, ARK.

JULY 12-23

LAKE JUNALUSKA, N. C.

AUGUST 9-20

Those participating in the Conference
college situations, heads of Departments directly responsible for counseling executives, Secretaries of the General Boards of young people's work in local churches.



Miss Edland

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BOARD EDUCATION

opportunities

8

SHIP CONFERENCES

Leaders

BISHOP W. T. WATKINS

HIEL D. BOLLINGER

ELISABETH EDLAND

EARL MORELAND

JOHN IRWIN

L. F. SENSABAUGH

KENNETH POPE

s of Wesley Foundations, pastors in
ion, faculty representatives who are
our campuses, Conference Board Ex-
Directors of Christian Education, lead-
d selected campus student leaders.

ne Cam-
na, Rec-
g, Wor-
Action,
s.



H. D. Bollinger



Rollo R. May

Leadership Schools

Lake Junaluska, July
25-August 5

Mt. Sequoyah, August
8-19

Courses: God in Mod-
ern Life, The Church
and Social Action, The
Landlord-Tenant Sys-
tem, Enriching Life
Through Recreation,
Christian Home-Mak-
ing, Counseling and
Personality Adjustment,
Dramatics, and other
interesting subjects.

Outstanding Leaders:

Georgia Harkness,
Rollo R. May, Grace
Sloan Overton, Samuel
C. Kincheloe, Walter
Stone, Ruby Van
Hooser, and others.



few years must be years of expansion. The foundation has been well laid and we have built slowly and sanely upon that foundation, but now a crisis just as real as any caused by fire or financial distress is upon us. We must go forward or the future of our Alma Mater is insecure. To stand still is but to fail in an obligation and in a trust. When David Livingstone wrote from Africa to the London Mission Society for instructions, he said, "I am willing to go anywhere, provided it be forward." To make the Centennial a great and notable success the objectives for this celebration must be attained. There is just one way to realize this goal; through the co-operation, the heroic sacrifices, and the consecrated loyalty of alumnae and friends. And the history of the past one hundred years makes this condition easy. An increase in endowment making a minimum endowment fund of \$1,000,000 is essential to the future life of Greensboro College. New buildings are sorely needed for future expansion and growth. Scholarships and other memorials of various amounts and scope are imperative and are most inviting to people of limited means. This college does not aspire to bigness, but rather to further fineness and quality of life that is to come through the continuance, but enlargement, of the high class of work characteristic of her achievements through the past century. It is the firm conviction of those responsible for the administration of its affairs that the church will make its richest investment as the small colleges are sustained and equipped.

Among the alumnae are many who have achieved distinction, but there is a great multitude which no one can number who have ever been heroic in sacrifice and untiring in service. To all alumnae and friends

the college calls on this Centennial occasion not as on former occasions, "amid the ashes of her desolation, with naked arms extended in piteous appeal for help," but with an inner life struggling and pleading to be liberated and given a chance through an expanded material equipment; a rich treasure, pushing from within, seeking a fit vessel in which to be delivered to the church and to society. The appeal of this day is an appeal that calls for a loyalty that spells entire consecration. It is said that General Pershing, at Lafayette's tomb, said, "Lafayette, we're here." Would it not be a fine and a fitting thing if, on this the 100th anniversary of this college, there would come from every home, from every hamlet, from every local church, from every locality which has been blessed by the fruits of this college in pure, Christian womanhood a great chorus of voices saying, "We're here." "Here with our loyalty, with our faith in our college, here with our gifts, and with ourselves, not a thing will we leave behind!" Then the future of Greensboro College will be assured and the second century of her history will be one of even greater usefulness and service to her church and to the nation. "Her heritage is dear, her contribution great, her future bright."

Dr. Ivan Lee Holt, long-time pastor of St. John's Methodist Church, St. Louis, Mo., and recently elected bishop in the M. E. Church, South, will give the baccalaureate sermon for Central College, May 29.

* * *

Bishop A. Frank Smith, of Houston, Texas, will give the commencement sermon for Millsaps College (Jackson, Miss.), June 5; and Dr. John J. Tigert, president of the University of Florida, will deliver the commencement address, June 7.

Greensboro College Approaches Centennial Observance



THAT the Centennial Endowment Campaign of Greensboro College which has been in contemplation for some months and in active operation for the past several weeks bids fair to achieve a successful culmination on schedule time becomes increasingly evident. More than a year ago a contingent gift of \$10,000.00 was promised the institution conditioned upon the general constituency of the college raising in cash an additional \$90,000.00 by May 1, 1938. It was the expressed desire of this donor to see the school receive a Centennial Anniversary present which would increase its endowment funds by the sum of \$100,000.00.

At a meeting of the Board of Trustees of the college early in April an official check-up showed that a total of more than ninety-six thousand dollars had been pledged and that collections were already in excess of fifty thousand dollars. A total of five hundred and thirty-three persons had up to that time made subscriptions to the fund. The effort to raise the ninety thousand dollars needed at the present time has not

been carried to the entire state. It has, on the contrary, been promoted only in the immediate area of the college. The board plans, however, that the hundred thousand now sought shall be but the initial objective of a quiet but continuing campaign which, within the next two years, shall seek to enlist the participation of the whole of North Carolina Methodism.

Greensboro College, property of the two North Carolina Conferences, holds the unique distinction of having the longest record of church relationship of any college for women in our church. Projected and founded as a Methodist College its relationship to the church has been unbroken for a hundred years. During this century of history it has accumulated a host of worthy traditions and a significant record of service to the church and to society. The womanhood and likewise the entire citizenship of North Carolina and of the South are immensely richer by reason of the contributions of this pioneer college for women.

It enters its second century of history and service with an obvious field of opportunity still before it and with the same spirit of courage and high idealism that has always characterized its efforts.

The college announces the following program of combined Commencement and Centennial features:

Friday, May 20, 1938

5:00 P. M.—Class Day Exercises.

Place: Front Campus.

7:00 P. M.—Greensboro Banquet for Distinguished Guests.

Hosts: Greensboro Civic Clubs.

Speaker: Dr. W. P. Few, President, Duke University.

9:00 P. M.—Reception by Dr. and Mrs. Luther Lafayette Gobbel.

Place: President's Home, 106 Fisher Park Circle.

Saturday, May 21, 1938

10:00 A. M.—Centennial Ceremonies.

Greetings: Governor Clyde R. Hoey.

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Address: Dr. Marion Edwards Park, President Bryn Mawr College.

Place: Odell Memorial Hall.

11:30 A. M.—Unveiling of Portrait of Nancy Witcher Keen.

Place: East Parlor, Main Building.

1:00 P. M.—Greensboro College Luncheon for Distinguished Guests.

Place: Sedgelyield Inn.

Greetings: From representatives of various colleges, universities, learned societies, and other groups.

4:00 P. M.—Centennial Pageant.

Place: Odell Memorial Hall.

6:30 P. M.—Alumnae-Student Buffet Supper.

Place: Campus.

8:00 P. M.—Annual Business Meeting of the Alumnae Association.

Place: Chapel, Main Building.

Sunday, May 22, 1938

11:00 A. M.—Baccalaureate Sermon.

Sermon: The Bishop of the Area.

Place: West Market Street Methodist Church.

4:00 P. M.—Musical Program.

Place: Odell Memorial Hall.

7:30 P. M.—Church and Y. W. C. A. Night.

Address: Bishop John M. Moore, Dallas, Texas.

Bishop Paul B. Kern, Presiding.

Monday, May 23, 1938

10:30 A. M.—Graduating Exercises.

Address: Dr. Lynn Harold Hough, Dean, Drew Theological Seminary.

Place: Odell Memorial Hall.

An exhibit of articles of historical and sentimental interest
will be on display in the library.

Selecman Lauded as He Begins Sixteenth Year at Southern Methodist University

ON April 12, as President Charles C. Selecman began his sixteenth year as President of Southern Methodist University (Dallas, Texas), both he and the University were recipients of numerous congratulatory expressions. Newspapers of Dallas and the Southwest took appreciative note of the occasion both through lengthy news stories which

recounted the institution's rapid and substantial progress under the present administration and through editorial tributes to Dr. Selecman's effective leadership.

Appropriate recognition was extended in the chapel service and by various campus groups which took cognance of the event, and a group of prominent business and professional men of Dallas honored Dr. Selecman with a testimonial dinner at a downtown hotel.

Religion Out of Blue Books

RAYMOND A. SMITH *

ONE does not ordinarily turn to the contents of college examination books for devotional literature—even though it is a course in religion! Indeed, one might safely assume that when a college professor reads a set of examination books with a spirit very much akin to worship conditions are a bit unusual. But this is what happened in the case of the writer. What follows is in explanation of how this rich experience came.

The course had been an experimental one, the first time offered. It was primarily for upper classmen and was planned to help them to acquire a religious point of view that would be definite and clear-cut, yet with room for expansion as the student continued to gain new experiences in the world which lay beyond the college walls.

Perhaps a word will be permitted regarding method, before giving the results of the course. First, an effort was made to get a picture of what the class was thinking about religion. Students were asked to turn in unsigned papers in which they were to state with the utmost frankness what were to them the most pressing questions about religious life and thought. Needless to say, these questions were most interesting. One fact was rather surprising, namely, that theological questions occupied a large place in the total submitted. One wonders whether or not, after all, it is possible to get very far in building a religious faith without due atten-

tion to theological foundations. It would be scarcely necessary to state this were it not for the fact that many people have tried to ignore theology completely, especially in the last two decades. Without yielding to the temptation to quote the questions, I will lift out some of the observations made by the students on the final examination and list them according to topics without comment.

ON THE FUNCTION OF RELIGION

"Religion gives the individual a center to organize his life about. It gives him something to stake his life on. Without religion life would be meaningless."

"Religious faith means believing in the unseen Kingdom of God and the willingness to act upon this belief."

"The relationship of science and religion should be: science giving the tools with which to work and religion giving the guidance to men in the use of the contributions of science."

"Religion should give the individual an insight, a love of living, right relations with his fellowmen. It should give him a sense of values, both of material objects and of personalities. . . . Religion should bind together and unite society; it should inspire it to give justice. . . . religion should bring order and organization into the world."

ON GOD

"I like to think of God as a combination of the imminent and the transcendent conceptions. God, to me, is wholly different and apart from man, yet He is ever near and intimate. That is what makes Him so wonderful. If He were purely an immanent God he would be so familiar that, for me, he would approach man's level too much. If he were entirely transcendent he would be so far removed from them that contact would seem too difficult."

* Head of Department of Religion, Greensboro College, Greensboro, N. C.

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"I think of God as someone working through men and not as a God who is entirely abstract and ruling from above."

"To me the most satisfactory way of thinking of God is embodied in these lines of Tennyson: 'Closer is he than breathing, and nearer than hands and feet.'"

ON SIN

"I think the most serious sin in individual life is the refusal to live up to the best that's in us."

"Among the worst sins of the average person is the belief that 'practically everything is all right.'"

"Some of the most serious sins in individual life are: self-idolization or super-egotism, denying God's will for us to lead a good and full life, jealousy, pessimism and love of power. Some sins of society are: economic injustice, social snobbery, racial prejudice, tabloids and yellow journals which exhibit the wrong side of life, crime, war, inexcusable ignorance."

SALVATION

"By 'individual salvation' I think that a person is saved *from* bad physical conditions, fear, a sense of futility, ignorance, himself and his past, *by* prayer, faith, the influence of others, studying the life of Christ set forth in the Bible, *to* service for his fellow man, self-realization, a more full and rich Christian life. Concerning social salvation, I think that society is saved *from* crime, ignorance, secularism, war, *by* the preaching of ministers, good examples set by groups of people, religious education, *to* lives of service, to world peace, to economic justice. By 'integration' we mean unity or wholeness. But man cannot be whole without belonging to a whole. The process is this: find some worthy cause, devote your life to it, and

through this you will realize your life's ambition. The center of man's life should be God."

"Individual salvation means that an inner revolution takes place in the person."

"Science has proved many old notions about religion false and has done away with a lot of dogmatism in religion. Science is wonderful in so far as inventions are concerned, in so far as saving people's lives—but it cannot save a person's soul, the most important phase in the individual life."

The examination questions to which the preceding quotations were answers were practically all "thought" questions. Thinking back over the course, I am sure that an even better way to conduct it would be to base the students' academic grades upon such things as reading, quizzes, and daily grades, leaving the examination to be simply a written "confession of faith." If a number of college departments of religion would try this out and have someone collect the results over a period of two or three years, some interesting facts with reference to student opinion on religion might be secured.

The new Wofford College (Spartanburg, S. C.) catalog lists 652 students, including 137 for the summer session. Nine states besides South Carolina are represented, namely, Alabama, Florida, Georgia, Mississippi, New Jersey, New York, North Carolina, Pennsylvania, and Virginia.

* * *

The Rev. Dr. George W. Read, 77, of Birmingham, Ala., prominently identified with Christian education in his own state and in the general work of the Methodist Church, died March 29, 1938.

Remarks of Dr. Georgia Harkness' at the Oxford Confer- ence---Summer, 1937



I WISH to speak of two aspects of the question which have a bearing both on the educational task of the Church and upon its existence as an ecumenical body.

The first is the secularization of the colleges, to which reference is made in Par. 51 on page 14. *Students in general are critical of the Church, and are expressing their idealism through other channels.* The result is that they are losing the fullness of the Christian Gospel, while the Church is losing its best lay leadership. I consider this to be the most serious menace confronting the Church, for without an able and intelligent leadership it cannot survive.

For this situation there are many causes, and *the colleges and the Churches* must share the responsibility. I shall mention three factors, and if they should sound like indictments, please consider that I speak as one who regards the life and work of the Church to be of vital importance. The *first* is that the Church has failed to state its message in terminology readily understood by young people, and from the viewpoint of the problems of the world in which they live—a world which is often very different from that of their elders. A *second* is that there has not been an adequate presentation of the challenge of the Chris-

tian gospel to the whole of life, and religion remains for them—as Dr. Oldham had reminded us—“something which happens on Sunday.” A *third* is that the Church has too often failed to give to youth a responsible place in its own life and leadership. Much is done *for* young people; much less is done *with* them. The Church, and church gatherings generally, remain perhaps inevitably largely in the hands of elder statesmen. When young people going out from college fail to find in the Church work which calls forth their best effort, they put their energies where they think they can accomplish more, and both they and the Church are the losers.

A somewhat similar situation holds with regard to women. Women do much of the educational work of the local church and opportunities are increasing. Yet, it is a matter of grave concern that in many instances, the energy and intelligence of able women are being drained away from the Church to go into various secular enterprises, which may be very useful and important things to do, but which lie outside the Church. Again there are many reasons, and I shall speak of but one. In such secular enterprises and in professional life in general outside of the Church, women find an opportunity for *creative leadership*, for *expression of their talents on their own initiative*, and, in turn, a *recognition* which they do not ordinarily find in the Church. I am not now speaking of ordination, which is a tangled issue, but of the wider aspects of lay leadership.

This report affirms what we have heard many times in this Conference—that *the Church is a supra-national, supra-racial, supra-class fellowship*. May I remind you, without censoriousness, but with gratitude to you men for permitting us to be here, that the Church is also a supra-sex fellowship.

(Editor's note: Dr. Harkness, a member of the faculty of Mt. Holyoke College, is well known as a writer in the religious field. Her recent address in St. Louis constituted one of the high points of the National Methodist Student Conference program. She will conduct a seminar and deliver some platform addresses in the Lake Junaluska Leadership School, July 25-August 5, 1938.)

A College Revival of 1751

HUBERT E. PEARCE *

By 1750 the bright fires of the great revival in the Colonies had burned low, and religion was in no sense occupying the center of the stage. The schools seem to have been among the first institutions to turn back to the old way of life. It is said that the majority of students in the College of New Jersey, for example, had become not only superficial and irreligious, but even corrupt in their personal lives.

But early in 1751 there came to that college one of the most striking revivals of the period. One of the trustees—Samuel Davies—wrote of it to a friend in Great Britain on June 3, 1751:

"I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college; not one of all who were present were neglected; and they were in number, sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennent, who was on the spot, says he 'never saw any in that case, who had more clear views of God, themselves, and their defects, their impotency and misery, than they had in general': that there was never, he believes, in any house, more genuine sorrow for sin, and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by ordinary means of preaching, nor

promoted by alarming methods; yet so great was their distress that he judged it improper to use any arguments of terror in public lest some should sink under the weight: that what makes the gracious visitation more remarkable was that a little before, some of the youth had given a greater loose to their corruptions, than was ordinary among them, a spirit of pride and contention prevailing, to the great grief, and even discouragement, of the worthy president; that there were no outcries, but a decorous, silent solemnity; that before he came away several had received something like the spirit of adoption, being tenderly affected with a sense of redeeming love, and thereby disposed and determined to endeavor after universal holiness."

Weatherford Wins

IN the district oratorical, debate and extemporaneous public speaking contests held recently in Weatherford College, Weatherford, Texas, and participated in by all the Junior Colleges of the Texas District Five, Weatherford College won all six of the first places. This is indeed an unusual and outstanding record, and combined with the Conference championship in football makes seven first places won by that Institution during the current year. Weatherford also placed third in basketball. The tennis and golf tournaments are yet to be played but Weatherford College is understood to be a strong contender in each of these sports. The College justly prides itself on its victories.

DR. EDMUND D. SOPER, now President of Ohio Wesleyan University, Delaware, Ohio, will return to Evanston to serve as professor of the History of Religion at Garrett Biblical Institute during the winter and spring quarters of the 1938-39 school year.

* Pastor, Umsted Memorial M. E. Church, South, Newport, Ark.

Attractive Features at Mount Sequoyah and Lake Junaluska

J. FISHER SIMPSON

The General Board of Christian Education has planned strong programs for Mount Sequoyah and Lake Junaluska this summer that will be of special interest to college campus people. These centers have had an increasing appeal to college professors and students during the last several years because of opportunities to share with specialists who have relation to college situations in various parts of the country.

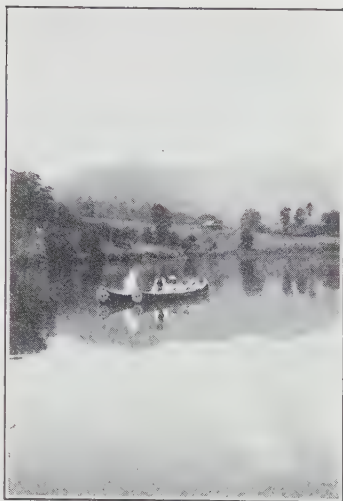
LEADERSHIP SCHOOLS

Lake Junaluska, July 25-August 5.
Mount Sequoyah, August 8-19.

It is most fortunate that Dr. Georgia Harkness, of Mount Holyoke College, is to be present at the Lake to lead the course in "God In Modern Life." Miss Harkness is one of the internationally recognized interpreters of religion and is widely known through her books. Another course of interest to students will be "Enrichment of Life Through Recreation," by E. O. Harbin of the General Board staff, who is well-known as an authority in leisure-time programs.

A study of "The Church and Social Action" will be carried on at both schools, with Dr. Walter Stone, Secretary of the Council of Community Agencies, Nashville, Tenn., leading at the Lake, and Dr. S. C. Kincheloe, Chicago Theological Seminary, at Mount Sequoyah. "The Landlord-Tenant System" to be led by A. J. Walton and resource specialists will also attract the attention of students interested in economics.

At Mount Sequoyah Dr. Rollo R. May, Director of Christian



Work, Union Seminary, New York, will lead the discussions on "Counseling and Personality Adjustment," while Mrs. Grace Sloan Overton, nationally known, will direct the work in "Dramatics."

The General Board of Missions is co-operating in offering several attractive studies in missions and social problems.

TWO GREAT YOUNG PEOPLE'S LEADERSHIP CONFERENCES

Mount Sequoyah, July 12-23.

Lake Junaluska, August 9-20.

Officers and leaders of the Methodist Student Movement are particularly urged to attend one or the other of these conferences.

Outstanding leaders will be included among those who are in the list of speakers and instructors, such as Bishop W. T. Watkins, William F. Quillian, Sallie Lou McKinnon, H. D. Bollinger, Elisabeth Edland, Mrs. Irascimi Campos (Brazil), Agenor Andrade (Brazil), L. F. Sensabaugh, John Irwin, Kenneth Pope, E. L. Crump, M. E. Cunningham, Leila Bagley, H. W. Williams, Harvey Brown, B. M. McKeown, N. C. McPherson, Earl Moreland, Walter Towner, Alleen Moon, Elizabeth Brown, and E. O. Harbin.

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Courses will be offered in "Christian Living on the Campus," "Finding Your Work," "The Use of Drama in Social Action," "Recreational Leadership," "Christian Home Making," "Guiding Young People's Worship," "Resources for Christian Living," "Christianity and World Peace," "College Students and Social Action," "Christian World Friendship," and "Youth Action Against Alcohol."

Each day there will be a special Bible period with Kenneth Pope leading it at Mount Sequoyah and Bishop W. T. Watkins at Junaluska.

PASTORS' CONFERENCE

Lake Junaluska, August 9-14.

Distinguished leaders will deliver addresses and lead discussions on matters of vital interest to pastors and laymen.

MISSIONARY CONFERENCES

Mount Sequoyah, July 25-31

Lake Junaluska, August 1-7.

These will be conducted under the auspices of the General Board of Missions and will feature addresses, conference periods and forum discussions.

PLATFORM ADDRESSES

Among the persons who will speak during the various programs are: Dr. Albert W. Palmer, President, Chicago Theological Seminary; Dr. Lucius H. Bugbee, Editor of the Methodist Episcopal Church; Dr. Rollo R. May; Mrs. Grace Sloan Overton; Dr. Georgia Harkness; Dr. Edgar DeWitt Jones, President of the Federal Council of Churches; Bishop Ralph S. Cushman, of the Methodist Episcopal Church; and Dr. E. S. Homrighausen, of Princeton University.

Judge Samford Heads Move for Greater Huntingdon

Judge William H. Samford, of the State Court of Appeals, has ac-

cepted the general chairmanship of the Forward Movement of Huntingdon College, it is announced by Dr. Hubert Searcy, president-elect.

Judge Samford has begun building an organization extending throughout the Alabama Conference of the Methodist Episcopal Church, South, and to groups of alumnae and friends of the college over a wide area to raise a \$250,000 fund for the following purposes:

(1) To complete payments on the last building program; (2) to increase endowment to the point where the continuance of Huntingdon as a fully accredited college will be assured.

Leadership of the movement within the nine districts of the Conference has been assumed by the presiding elders, who met at the college recently and adopted a plan of action.

Committees will be formed in each of the 170 charges in the Conference. Committees also will be formed in the larger alumnae centers and in the city of Montgomery a citizens organization will conduct an intensive appeal.

Judge Samford, the general chairman, represents a family that has been prominently identified with Huntingdon College throughout its eighty-four years. His grandfather, William P. Samford, father of former Governor William J. Samford, once directed a similar campaign for the Alabama Conference Female College at Tuskegee, forerunner of Huntingdon College. Judge Samford became one of the original trustees of Woman's College or Alabama, as the college was renamed upon its relocation at Montgomery in 1909, and was active in building up Huntingdon's beautiful campus group of ten buildings of collegiate Gothic architecture.

Pastors' Schools for 1938

W. M. ALEXANDER

The attention of the pastors of the church is called to the group of Pastors' Schools listed below. These schools, reaching the preachers of something like eighteen of our Southern states, bring the privileges of highly stimulating short-term ministerial training within the reach of the great body of our ministry. The programs of these schools for the current year give promise of being extraordinarily strong. Pastors are urged to get in touch with the Deans of their respective conference schools.

School	Place	Date	Dean
Arkansas	Hendrix College, Conway, Ark.	May 30-June 10	Rev. Clem Baker 723 Center St., Little Rock, Ark.
Baltimore	Front Royal, Va.	June 13-24	Dr. H. H. Sherman, Front Royal, Va.
Biloxi (Miss.)	Seashore Campground, Biloxi, Miss.	June 20-25	Rev. Otto Porter, McComb, Miss.
Georgia	Wesleyan College (Rivoli), Macon, Ga.	May 30-June 4	Dr. W. A. Shelton, 458 Ponce de Leon Ave., N. E. Atlanta, Ga.
Holston	Emory & Henry College, Emory, Va.	July 3-9	Dr. J. N. Hillman, Emory, Va.
Ky.—Louisville	Ky. Wesleyan College, Winchester, Ky.	June 6-11	Dr. M. P. McClure, 229 Rand Avenue, Lexington, Ky.
Louisiana	Centenary College, Shreveport, La.	June 13-18	Rev. B. C. Taylor, 1st Church, Homer, La.
Missouri	Central College, Fayette, Mo.	June 6-11	Dr. Frank C. Tucker, Francis Street M. E. Church, St. Joseph, Mo.
North Alabama	Athens College, Athens, Ala.	July 4-9	Rev. Otis E. Kirby, 516 No. 22nd St., Birmingham, Ala.
North Carolina	Duke University, Durham, N. C.	June 7-11	Dr. J. M. Ormond, Duke University, Durham, N. C.
Oklahoma	Okla. City, Okla.	June 13-24	Dr. E. C. Webb, Grace Methodist Ch., Oklahoma City, Okla.
South Carolina	Columbia College, Columbia, S. C.	June 20-July 1	Rev. J. Emerson Ford, Marion, S. C.
Tennessee	Lebanon, Tenn.	June 13-18	Rev. A. J. Davis, Mt. Pleasant, Tenn.
Texas—S. M. U.	Southern Methodist University, Dallas, Texas.	June 20-July 1	Dr. R. W. Goodloe, S. M. U., Dallas, Texas
Texas— Georgetown	Southwestern Univ. Georgetown, Texas	June 6-17	Dr. J. W. Bergin, Georgetown, Texas

Book Reviews

Creative Pioneers. By Sherwood Eddy and Kirby Page. Association Press. 161 pages.

Sherwood Eddy and Kirby Page in "Creative Pioneers," have courageously pointed the way toward more ideal human relationships. They have called attention to the fact that the most thrilling and dangerous stage of pioneering in this direction on this continent lies ahead.

The following chapter headings will indicate the type and scope of the discussion: Pioneers in Industrial Relations, Pioneers in Political Action, Pioneers in the Co-operative Movement, Pioneers in Race Relations, Pioneering Vocations and Avocations, Pioneers in Socializing Religion.

This book is of additional value to the student of human relations in that it contains a comprehensive bibliography.

To illustrate the effectiveness with which the editors have analyzed the problems in Industrial Relations consider this quotation, "The 200 largest American corporations own one-third of the business wealth of the nation. And these 200 giant institutions are controlled by 2,000 directors. In other words, one-third of the business wealth of the nation is dominated by 2,000 men."

These are the economic royalists. The authors attempt to come to grips with such problems as the above situation reveals.

B. G. HODGE,
Nashville, Tenn.

The William Rainey Harper Memorial Conference. Edited by Robert N. Montgomery. The University of Chicago Press. 167 pages. \$2.00.

Muskingum College, New Concord, Ohio, celebrated its centennial anniversary October 21-22, 1937. This book contains the addresses and

the round table discussions of the William Rainey Harper Memorial Educational Conference which was the last of a series of events of the Centennial celebration. The fact that Dr. Harper was born in New Concord and was an alumnus of Muskingum College, having graduated there when only thirteen years of age, accounts for the nature of this conference.

The addresses and discussions were about what one would expect of a conference of this sort. One of the principal objectives of the conference was that the educators in attendance as delegates, representing a hundred and twenty-five or more colleges, might catch anew something of the progressive spirit of William Rainey Harper.

In an address on "The Philosophy of Education" and in leading a round table discussion on "The Relation of the Liberal Arts College to the University," Dr. Robert M. Hutchins, the present brilliant President of the University of Chicago, had an opportunity to express views which he himself called "strictly heretical."

Since Muskingum is a church-related college it was entirely fitting that a prominent place on the program should be given to "The Unique Function of the Christian Liberal Arts College in American Life." Dr. C. C. McCracken, of the Board of Christian Education of the Presbyterian Church, was the speaker and discussion leader of this topic. He made a real contribution to the program.

This book will doubtless be read by a considerable number of men and women who endeavor to keep informed on all the new theories and philosophies of higher education as compared to those of men who lived and worked a quarter of a century ago and more.

W. E. HOGAN.

THE DIVISION OF
*The Methodist Student
Movement*

HARVEY C. BROWN

THE NEXT QUADRENNIUM!

Four years of significant achievements have gone into the development of a Methodist Student Movement. A basic foundation for a Student Movement within the framework of the educational program of Methodism is being laid. The recent General Conference at Birmingham gave students and the youth movement of Methodism a clear mandate to make history for the church. Students throughout the church and nation have followed the movements of the General Conference with apprehension and great concern. The Methodist Church is one of the first great churches to make a bid for a genuine student movement. Our college and university constituency may be counted upon to accept the challenge and discharge its responsibility to the united church with enthusiasm and courage.

The Student Movement of the Southern Methodist Church comes to united Methodism with a spirit of sharing and with a sense of obligation. On the one hand, we share a well articulated movement under the leadership of students; a student program which embraces all Methodist students on both church-related, independent and tax-supported campuses; a movement which has a sense of intercollegiateness built up through campus, state, and church-wide consciousness; a desire to create a church life adequate for the personal and social expression of students and a passion to join hands with other student groups in developing a united Student Move-

ment. On the other hand, we feel obligated to maintain the best which has developed in all three Methodisms; to co-operate in charting a course of action which will challenge the youth of our United Church; to conserve the values gained in the St. Louis meeting toward a National Methodist Student Movement; and to work toward the goal of a National Inter-denominational Student Movement.

While the Commissions are working out new procedures and the unifying Conference is issuing a mandate to go forward, we must prosecute our task with diligence and effectiveness. Therefore, we are calling to your attention three features of our Methodist Student Movement program which concern us during summer and fall quarters.

ANNOUNCING STATE CAMPUS-
CHURCH RETREATS

The Methodist Student Movement, through the leadership of the Conference Executive Secretaries, State Commissions, and state student executive committees, is featuring State-wide Campus-Church Retreats as a necessary and important phase of the early fall program. The purpose of these retreats is to share experiences, to discuss proper campus approaches, and to plan intelligently an adequate student religious program for the ensuing year.

These "work-shop" meetings have served our campus-church leaders well for three years. The invited personnel includes pastors in college situations, Wesley Foundation Directors, members of State Com-

missions, representatives of Campus-Church Relations Committees, student executive committees and Conference and General Board representatives. Places and dates have been cleared for the following meetings:

<i>State</i>	<i>Place</i>	<i>Date</i>
Louisiana	Shreveport	Aug. 29-30
Alabama	Tuscaloosa	Sept. 5-6
Georgia	Atlanta	Sept. 7-8
S. Carolina	Columbia	Sept. 9-10
Arkansas	Little Rock	Sept. 12-13
	(Tentative)	
Texas	Dallas	Sept. 15-16
	(Tentative)	
Mississippi	Jackson	Sept. 22-23
Florida	Winter Park	Sept. 27-28

Executive Secretaries are discussing plans with the leaders of their respective areas in the following states: Oklahoma, Missouri, North Carolina, Kentucky, and Virginia. Student officers and counselors are making these retreats inspirational and informational. Campus-church leaders are urged to reserve these dates.

STATE CONFERENCE SET-UP MEETINGS

Executive Committees in state areas are having their set-up meetings to plan fall Conference programs before the adjournment of spring sessions. About fifty per cent of our state student programs are being held during the fall quarter while the remaining conferences are being held during late winter and early spring quarters. All program planning groups responsible for these fall conferences should complete plans before students leave for summer vacations.

SIGNIFICANCE OF INTER-CONFERENCE COMMISSIONS

The progress of our Methodist Student Movement program depends upon the effective way our

Inter-Conference Commissions cope with their tasks. It is important that all commissions plan their annual meetings before the Annual Conference sessions in their respective areas. Commissions face problems, such as: suggesting personnel for campus directorates, making plans for state retreats, giving counsel to student executive committees in planning state programs, taking steps to get campus student leaders represented in summer programs at Mt. Sequoyah and Lake Junaluska, encouraging new student organizations on unoccupied campuses, making plans to adequately finance student work and giving definite leadership to enriching our Methodist student programs so as to capture our students for service in the Church. The Conference and General Board staffs are laboring to achieve these ends. Several Commissions have arranged dates for their annual meetings. It is important that we have full attendance in these sessions which will set forth policies for the new quadrennium.

Randolph-Macon College (Ashland, Va.) has given to the Methodist Church five bishops, 1,000 ministers, more than a score of missionaries, while numbers of the ministers and missionaries of other denominations are Randolph-Macon alumni. Approximately 90 per cent of the ministers in the Baltimore and Virginia conferences are Randolph-Macon men.

* * *

Dean Elbert Russell of the School of Religion of Duke University (Durham, N. C.) is one of ten American religious leaders appointed to represent the American Protestant churches at the preliminary conference of the World Council of Churches to be held in Utrecht, Holland, May 9-13.

THE DIVISION OF
Ministerial Education
AND ENLISTMENT FOR RELIGIOUS
VOCATIONS

NENIEN C. MCPHERSON, JR.

Our Church has three types of ministry: (1) "Traveling Preachers," belonging to Annual Conferences; (2) "Local Preachers," serving as preachers-in-charge of Churches as "Supply Pastors," temporarily carrying on all the functions of the first type; and (3) "Local Preachers," who are "Lay Preachers," assisting pastors in local communities and churches and deriving none of their financial support from the Church.

A study made by this division and published under the title: "The Use of Supply Pastors in the Methodist Episcopal Church, South," gives careful consideration to the place of this type of ministry in our Church. (A copy of this twelve-page pamphlet has been sent to all the Bishops, Presiding Elders, Executive Secretaries, General Conference Delegates and Supply Pastors of the Church. Others who are interested may secure copies from this division, so long as the limited supply lasts.)

Thirty-six English-speaking American Conferences of our Church are now using 829 "Supply Pastors," or 18.4 per cent more than in 1926, when the number was 699. (See "A Survey of the Ministerial Needs of the Methodist Episcopal Church, South," in CHRISTIAN EDUCATION MAGAZINE, March-April, 1937.) These "Supplies" fall into three separate groups:

I. The "regular Supply Pastors," more or less permanent, representing 61 per cent of the total for 1937. About half of this group have served in this capacity five years or longer; many have completed a quarter of

a century of service and one has been a "Supply" forty years.

II. Students in colleges and theological seminaries who are serving as "Supply Pastors," account for 31 per cent of the total "Supplies" appointed. They are temporary supplies, most of whom will join an Annual Conference after finishing their education.

III. Conference members make up the remaining 8 per cent. They are superannuated preachers, men waiting for transfer from other Conferences and members of Conferences of the Methodist Episcopal or Methodist Protestant Churches.

It is the members of the first group, the "regular Supplies," that we usually have in mind when we talk about the Supply Pastors and their increase in number. These men fill one out of every thirteen pastoral appointments in our Church and two or three times that number in the Methodist Episcopal Church, where it is estimated one-third of the "charges" are served by Supply Pastors of one of these three groups.

The "Supply Pastor" has practically no contact with the Annual Conference. He is licensed by and amenable to the District Conference to which he happens to be related, usually changing this with every change of appointment. His past record is not available for easy observation. His character is not continuously scrutinized by as careful a body as an Annual Conference. He need not have had any formal education; as a matter of fact, one-eighth of the *regular* "supplies" now being used have not finished gram-

mar school, and almost a third of them have not gone beyond grammar school. The only educational requirement made of an individual who would serve as a Local Preacher or a supply is that he can be licensed to preach only after he passes "an approved examination on doctrines and discipline, and gives satisfactory evidence of his knowledge of the ordinary branches of an English education." He has few rights in the ministry, and the Church has no protection for him. He is not guaranteed permanent employment; he cannot look forward to any retirement allowance for himself or his wife in his old age or in case of sickness, regardless of the quality and extent of service rendered and salary received.

Four proposals regarding these Supply Pastors were considered:

1. Many communities are over-churched. Some of these churches should be consolidated and others closed. This would reduce the need for "Supplies," and would free this "mission money" to supplement the salaries of Conference members who are struggling under serious financial burdens.

2. The Supply Pastor should be eliminated altogether as rapidly as possible. This proposal is not realistic, as there are not sufficient Conference members for all of the churches that should be continued and not enough money to subsidize these "weaker charges" so that they fully support a Conference member, who—unlike a Supply—should not supplement his income by outside work.

3. A modified form of the "Larger Parish" idea should be used: A trained Conference member should be appointed to ten or twelve churches, with a number of "Supplies" working with him and under his direction.

4. A plan similar to that now in effect in the Methodist Episcopal Church where these men are known as "Accepted Supply Pastors" might be adopted. Its main points are:

(a) He is placed entirely under control of the Annual Conference and must have his character, fitness, training, and effectiveness passed, and be accepted as a Supply Pastor by a majority vote of the Annual Conference.

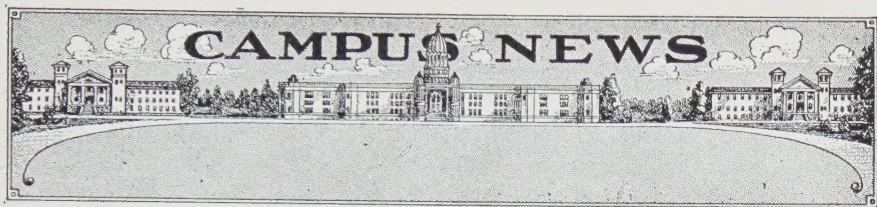
(b) "The acceptance of a Local Preacher as a Supply Pastor does not guarantee him an appointment. The list of Accepted Supply Pastors is merely an eligibility list."

(c) "An Accepted Supply Pastor who is in charge of a pastoral appointment shall attend the sessions of the Annual Conference and shall have the privilege of speaking on any question, but without vote."

(d) An Accepted Supply Pastor is required to take the regular four-year Conference Course of Study and is urged to attend the summer Pastors' Schools.

(e) A retirement allowance is being provided for Accepted Supply Pastors who have served full-time at least twenty years. The California Conference sets aside all "pension funds" raised on charges served by Supply Pastors for the benefit of these pastors.

The questions raised are not simple; a number of factors condition the answers which the Church must seek, particularly the bearing of Unification of the Methodist churches upon the number of supplies to be released and the question as to what type of status should be provided for a Supply Pastor, so that he may be provided with some measure of protection in his position and some security in his old age and be brought under more careful supervision of the Annual Conference.



Commencements 1938

Dr. Lynn Harold Hough, dean, and professor of homiletics at Drew Theological Seminary, will deliver the annual address to the graduating class of Greensboro College, Monday, May 23.

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Bishop Charles L. Mead, of the Kansas City area of the Methodist Episcopal Church, has accepted an invitation to preach the baccalaureate sermon for Southern Methodist University (Dallas, Texas), June 5.

* * *

President R. A. Kent, of the University of Louisville, will deliver the commencement address at Kentucky Wesleyan College (Winchester, Ky.) at 10:30 a. m. Tuesday, May 31.

* * *

Bishop Arthur J. Moore will be the commencement speaker for Scarritt College (Nashville, Tenn.), June 2.

* * *

Florida College Offers Course In Church Music

Southern College (Lakeland, Fla.), has announced that plans for next year's curriculum include a course in church music. The new course will be part of the E. Stanley Jones Foundation now under way. According to plans, the course will include the history of church music, the psychology of worship, planning song services, conducting congregational and choir singing, study of hymns and hymnals, evangelistic singing and special lessons

for organist-conductors and pianist-directors.

Arrangements will be made for those who desire private lessons in voice, piano, organ and harmony.

* * *

Hendrix Stresses Importance of Music in Cultural Education

Made possible by the Association of American Colleges of which it is a member, and with the financial aid of the Carnegie Corporation of New York, Hendrix College (Conway, Ark.) presented on February 24, Ernst Wolff, German lieder singer, in the first of a series of three formal concerts to be given during the spring. Mr. Wolff, who serves as his own accompanist, is said to be among the world's foremost singers of German folk song. Concerned not only with music, the young German baritone has an outstanding record for his acquaintance with Central European history, German, and poetry. Born in the Black Forest district of Germany, he has risen to a position of authority in the field of music. His recent concert was widely attended by music lovers from all over Arkansas. During his stay at Hendrix, Mr. Wolff will present numerous informal concerts and meet students and visitors for consultation and advice. This innovation at Hendrix was made possible by the Carnegie Corporation because of its belief in the importance of music in the cultural education of today.

Newsy Odds and Ends

MAUD M. TURPIN

SOUTHERN METHODIST UNIVERSITY (Dallas, Texas) celebrated Founders' Day, March 24, with a special program in McFarlin Auditorium.

* * *

Dr. Hornell Hart, of the faculty of Hartford Theological Seminary, will join the faculty of Duke University (Durham, N. C.) in the fall. Dr. Hart is outstanding as author of numerous texts on sociology and personal religion.

* * *

Sunday evening broadcasts by Emory University (Atlanta, Ga.) feature topics dealing with education and current events.

* * *

With Bishop H. M. Dobbs presiding, an adjourned session of the Louisiana Conference held March 10, formulated plans for amending the charter of Centenary College (Shreveport, La.) and for liquidating the college debt of \$283,500.

* * *

Additions to the Wesleyan College (Macon, Ga.) book collection of Americana are being acquired with money given through The MacGregor Fund, established by the late Tracy W. MacGregor, of Detroit for distribution among outstanding college libraries.

* * *

As dean of the institution of which he was for fifteen years president, Dr. D. M. Key will continue to touch the lives of students of Millsaps College (Jackson, Miss.). During his presidency Dr. Key has handed diplomas to more than half of the institution's alumni and has influenced the lives of more than 5,000 students.

Southern College (Lakeland, Fla.) conferred honorary degrees upon eight persons at recent convocation ceremonies honoring Southern's 53d birthday. The event was also made the occasion for dedicating the new Frank D. Jackson Student Activities Building and for presenting former Governor Doyle E. Carlton, of Tampa, as the new honorary chancellor of Southern.

* * *

Thirteen graduates of Scarritt College for Christian Workers (Nashville, Tenn.) were consecrated by Bishop A. Frank Smith to the service of missionaries and deaconesses of the Methodist Episcopal Church, South, at the recent session of the denomination's Woman's Missionary Council at Tulsa, Okla. Nine of the young women will engage in social welfare work as deaconesses and four will go to foreign mission fields.

* * *

Hendrix College (Conway, Ark.) this year enrolled 377 students, an increase of fourteen per cent over the preceding year.

* * *

Andrew College (Cuthbert, Ga.) has offered one scholarship of \$65 and three of \$50, and LaGrange College (LaGrange, Ga.) has offered a \$100 scholarship to the winners in finals in the "Know Methodism" campaign to be held at Savannah, Ga., May 29. All girls between the ages of 15 and 23 are eligible to take part in the contest.

* * *

Brevard College (Brevard, N. C.) will conduct its fourth annual summer session, July 1-August 5.

Pointed Paragraphs

The indispensable element in education is religion.—*Daniel L. Marsh, President, Boston University.*

* * *

The church college should stand as the repository of the truth of all time to be interpreted by instructors whose faith and knowledge are rooted in the eternal truth of God.—*W. M. Alexander.*

* * *

The students of this generation are intellectually overfed and spiritually starved.—*Nicholas Murray Butler, President of Columbia University.*

* * *

The forces which beat through the Renaissance are throbbing just as high today; the question it set out to answer are again flung into our faces: questions of government and human rights, of the stuff and structure of the cosmic order, questions of craftsmanship and freedom, and of the great Reality that moves through all the life of men and things. No wonder that Mazzinni said, many years ago, that "A man learns nothing if he has not learned to wonder."—*Chancellor Jos. M. Gray, Amer. Univ., in Matriculation Day Address, 1937.*

* * *

The church is more than a conservator; she can also be a creator. The college is one of her best instruments for doing so.—*Dr. Oscar F. Blackwelder in Christian Education.*

* * *

Religion furnishes fragmentary education with the necessary synthesis. It shows that all truth is one.—*Daniel L. Marsh.*

* * *

Because a man wears the cap and gown he should not expect to be exempt from the hardships of honest toil.—*Bishop Hoyt M. Dobbs.*

* * *

We must all of us be willing to face what Carlyle called "the brutality of a fact." Church-related colleges cannot hold back at this point. They have to be willing to follow the truth even though it leads to the denial of all its dearest tenets.—*President Clyde Wildman, DePauw University, Atlanta Addresses.*

* * *

The objective of society is to know, to understand nature and man and the society of men, and to train its youths to know and to be honest with their knowing selves so that they will use their knowledge to increase the comfort and happiness of their fellows. Colleges, professional schools and universities are the agencies of society for these purposes.—

J. B. Johnston, University of Minnesota Press, Education for Democracy.

* * *

Nations have recently been led to borrow billions for war; no nation has ever borrowed largely for education. Probably no nation is rich enough to pay for both war and civilization. We must make the choice; we cannot have both.—*Abraham Flexner.*

* * *

A college can be for Christ or against Him, but it cannot be both. It certainly cannot proclaim its loyalty to Him by leaving Him and His truth out of its curriculum or its extracurricular life.—*Hugh A. Kelsey in Christian Education.*

* * *

Unfortunately we too often judge the progress of a student by the amount of academic medicine he has taken.—*The Art of Going to College, Messenger. Crowell, 1937.*

* * *

The college can be of assistance to the church if it provides a leadership that sees religion functionally; that is realistic enough to tie the function to an actual need, and is able to co-operate with other persons in reaching a common objective.—*Raymond F. McLain in Christian Education.*

* * *

There are two kinds of scholars; those who desire to describe the world, and those who desire to change the world.—*Paul E. Johnson.*

* * *

Human destiny is a race between ordered thought made effective by education on the one side, and catastrophe on the other; so far, catastrophe seems to be leading.—*H. G. Wells.*

* * *

It is the mission of the church college to give to the student facts; but it has an even higher mission in building in the students the sort of character that will make the right use of facts.—*Nat G. Long.*

* * *

Dr. McMillan quotes Dr. John R. Mott on the subject as follows: "The most critical battlefield (of Christianity) is not the Moslem world, not the educated classes of Japan, not the literati of China, not the citadels of Hinduism in India, not the areas of neglect in Latin America, but our own American colleges and universities. If we are going forth to attempt world conquest, we must leave no untaken forts in the rear."

